

find some decent employment. Noticing the facts, any fair critic will doff his hat and say, "Good for you Mrs. Nation."

At the close of the lecture, a thoughtful infidel remarked that a dozen women like Mrs. Nation, would ruin the works of Satan, in any city in this country. The people tarried a long while after the benediction and gave her a royal greeting.

The next morning she visited the saloons in the city. She sought an elevated place and spoke to these people of a terrible judgment to come, in such a fierce and fiery way, as they had never heard it before. Resistance to the woman was out of the question. One taunted her about getting into jail, a thing that many liquor dealers avoided. She cited the fact that she also got out of jail, and with crushing words assured these men, that ere long they would be in a hotter jail than Nebraska was last July, and would find themselves in there thru all eternity. One man tauntingly showed her some nude pictures on the wall. Her response overwhelmed him, as with burning words she dared him to thus expose his wife, mother, sister or daughter.

Another felt sure he could embarrass her by calling her a divorced woman. Quick as a flash she replied, "All that Mr. Nation proved against me was desertion. If I had stayed at home and kept house for him he never would have complained. But he objected because I felt called of God to go and tell men like you, that you are on the sure road to a terrible hell. He was just like you, he would rather I had stayed at home. But judge ye—is it better to hearken unto God, or to man. Oh, what a fearful punishment there will be for you men, who are not content with damning your own souls, but are driving millions of others to hell."

A great crowd followed Mrs. Nation from one saloon to the other, so she had a large audience everywhere. It was conceded by all, that saloon men who treated her kindly and kept their mouths shut, fared the best, and a liquor paper so published the matter.

In eight days Mrs. Nation spoke in nine cities. At Lincoln, the capital city, on Sunday afternoon it was found the large convention auditorium was entirely too small, so they hired the largest theatre in the city for an overflow meeting. Both places were packed, and many thousands heard her. She left our state greatly pleased and promises to come again. She has done us great good. She says she is after the good moralist without any back bone, who whines and says "nothing can be done against licentiousness and lawlessness." She avers that "such talk always starts up the music and the ball in hell." I know the imps of darkness here, would rather have all us men combine in a war on them, than to have this lone old grandmother locate among them, and keep on doing her best for them, even without any hatchet.

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MEDIOCRITY

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A leading daily says editorially that this is an age of mediocrity in literature, that we have a great number of "minor poets" but no great ones, that our age is unproductive of genius. To this we might add that there are no really great leaders in any purely intellectual sphere, no theologians, no statesmen, no poets, no authors, no philosophers, no saints. In all these classifications there are many able and some brilliant people, but none of that solitary grandeur of genius which illuminated some past eras in the history of the world.

In one direction, however, can be seen a unique and undoubted exhibition of unparalleled genius, and that is in the arena of business. The world never before saw men like J. P. Morgan, Rockefeller, Carnegie, who in a single lifetime possess themselves of the financial power of the world. What providence is there in this marvelous development of material wealth and power? Will a great spiritual revival sometime in the future consecrate this power to the service of humanity and the reclamation of the world? There are manifest signs that this is the meaning of it. All these greatest financiers are earnest Christians, or at least earnest philanthropists, and we already see a Carnegie devoting his enormous wealth to the service of civilization. Others will follow his example, and the rising generation will doubtless witness the miracle of universal education, the abolition of slums, the development of science, the triumph of invention and such an acceleration of human progress as the wildest dreams never imagined. By more than one road the redemption of the world is coming on apace, and it will be good to live on the old earth a hundred years hence. We are one of those who believe that God reigns. Everything else follows this position,—all progress, all material and physical development of our planet, all intellectual emancipation, all triumph over poverty, disease, ignorance, vice, sin; all subjugation of the beneficent forces of nature all altruism in society, all elevation of mind and heart into a godlikeness of life and character. The "new earth" is coming, in which "dwelleth righteousness." Be assured of it, and be filled with a divine enthusiasm to help forward so splendid a consummation.

THE RIGHT USE OF ABILITY, Matt. 5: 13-16

LAURA V. YOUNG

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Christians are salt. Salt is a preserving agent, arresting the natural tendency to cor-

ruption. Salt makes the world endurable. Salt does its work by being brought into close contact with the thing which it is to work upon. So of the gospel, the church, and the disciple. We shall never be the light of the world unless we are first a saving salt. Salt may easily lose its savour in many ways. It is an easy contingency. So the spiritual salt of the earth may easily become useless and baneful.

Christ the light of the world says to his followers: Ye are the light of the world. There is no real difference between the two statements. The city is lit by lamps, and yet it is the gas that lightens it. Christians are to do everything in their power to make their light shine as brightly as possible. Character is the most important thing in the world. There is no eloquence so powerful as a good man's life. We should remove everything that tends either to obscure or to hide our light. We should get rid of the undue reserve by which multitudes are characterized.

Men are not so foolish as to light a candle to be covered up. Nor is God so unwise as to light a soul for concealment. You are lighted that you may illuminate. It is not some ancient or far away obstruction that dims and endangers your Christian life. It is the common, present, everyday measures that dampen and diminish zeal. What are some of the things that mar the influence of Christians? Mark the things that weaken the lives of others, and avoid them. Look and find your own faults and get rid of them and set your light on a candlestick.

The injunction to put one's light on a candlestick is not meant to approve vanity but vantage. It does not enjoin to display but to dispersion. Some of the candlesticks in daily life: The home is one. Social life is another, and every official position in a church right used. Christians are light. Light shows the true relation of things. Light is the source of all beauty, power, growth and joy. Christians are the children of light. They are to let their light shine before men. They are the light of the world. Christianity is not to shine on Sunday, but on all days. Light is given, not for health and enjoyment alone, but in order that we may work.

By what means may we cause our light to shine? By proving the doctrines we believe to be divine. By translating our experiences into righteousness. By conforming our conduct in all things to the highest Christian code of morals.

Sinners are always watching Christians and finding fault. You some times hear a sinner say that they don't make the pretensions some people do, and yet there are lots of things these same people do that a sinner would never think of doing. As long as church members give progressive euchre parties and little dances and go to the theatre whenever they like to, a sinner is always watching. A sinner will say they are not so much more than the general run of people.